Lutheran Herald

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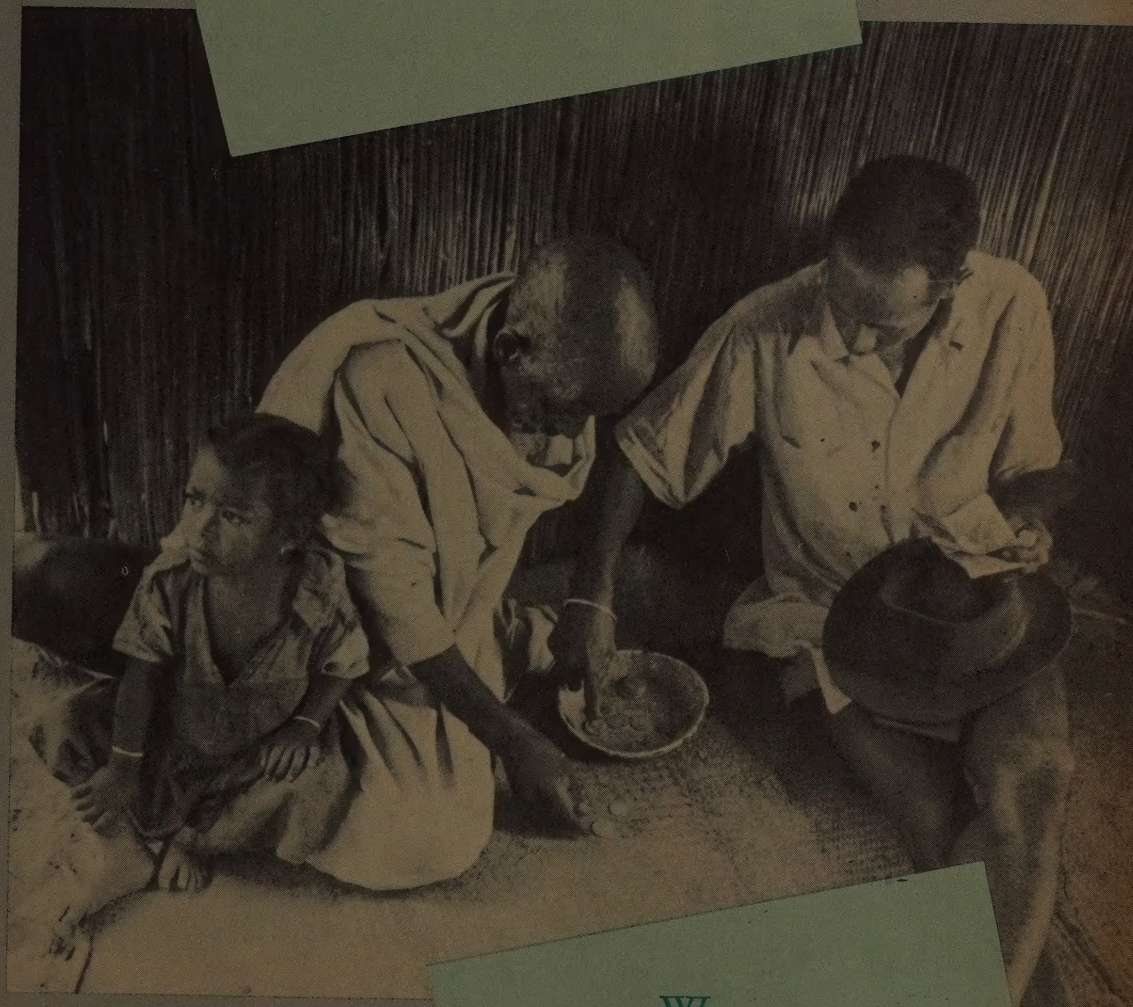
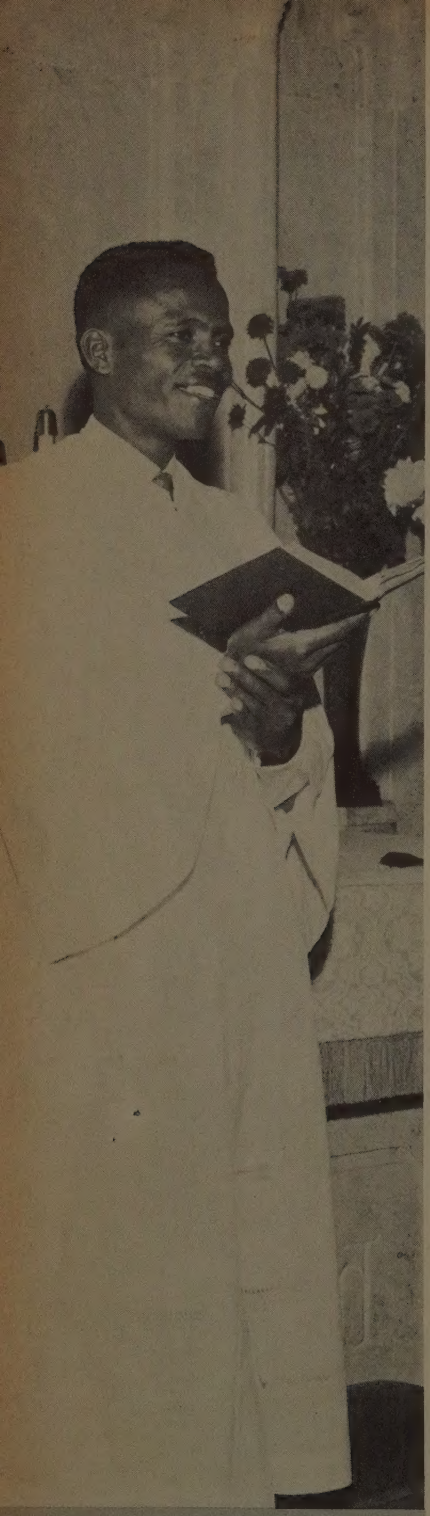


WE give Thee but Thine own, whate'er the gift may be . . . An elder and the treasurer of a Malagasy church count the morning offering.



The Developing Church

The Church is not localized. It is not bounded b geography nor limited by clan or race. It does not belong t one group as over against another. No portion can suffe without affecting the whole. No segment can prosper with out bringing blessing to all.

The Church is divine. It exists wherever the Spirit is a work through the Means of Grace. It is the company of th redeemed. All within it are brothers. All have the sam wealth and heritage. All have the same mission—of extend ing the Church and bringing its blessings to the whole world

Mission is the vital pulse of the Church. When missio grows weak or uncertain, it is a sign of inner decay of th organism. Such sickness may come from self-centeredness It may come from indifference to the promptings of th Spirit. But the strong pulse of mission shows a vitality in th Church that brings life and blessing to all. It shows that th Spirit of God is permitted freedom to work within th Church. It stimulates activity and growth. It extends th areas of the work of the Spirit through the effective witnes of the Church as a body and of the individual member as disciple of God.

The Developing Church is the theme for th March emphasis on missions within our Church. The huma side of the story can be tabulated in statistics or noted i organizational forms or activities as they develop. Bu underneath statistics and descriptions and stories is the wor of the Spirit of God.

ROLF A. SYRDAL

In this and succeeding issues we tell the story of "The Developing Church This development varies in different areas, but each development starts a cha reaction which brings blessing to the whole Church. As the Church's missio consciousness increases, more missionaries are sent out. As the message reach out to new areas, the Church grows in extent and in numbers. As new are are evangelized, new Christians swell the ranks of witnesses for new conquest We are a part of this vibrant, developing Church. Let us read about it an rejoice in its progress. Let us pray and dedicate ourselves to the task of th Church to which we belong.

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Lutheran Herald

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Hymns for Lent

Ah, holy Jesus, how hast thou offended,
That man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee:
I crucified thee.

Lo, the good Shepherd for the sheep is offered;
The slave hath sinned, and the Son hath suffered;
For man's atonement, while he nothing heedeth,
God intercedeth.

For me, kind Jesus, was thine Incarnation,
Thy mortal sorrow, and thy life's oblation;
Thy death of anguish and thy bitter Passion,
For my salvation.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
Think on thy pity and thy love unswerving,
Not my deserving. Amen.

(No. 85, Service Book and Hymnal)

The Thirty Years' War is perhaps responsible in part for the poignant beauty of this Lenten hymn. Both the author, Johann Heermann, and the composer, Johann Crüger, suffered intensely from the hardships brought on by the war.

During Heermann's pastorate at Köben, the town was plundered four times and devastated by fire and pestilence. Twice he narrowly escaped death by the sword, and once was shot at as he and others fled across the Oder in a small boat. These experiences, together with constant ill health, turned his thoughts toward sin and suffering. "Who was the guilty? Who brought this upon thee? Alas, my treason, Jesus, hath undone thee . . ." He saw in the bitter passion of Christ on the cross the fullness of that Love which alone can bring man the precious gift of salvation.

Johann Crüger is known as the composer of some of our finest chorales. Nine of them appear in the new Service Book and Hymnal. It was his setting for this hymn that Bach used in both the St. Matthew's and St. John's Passions.

A layman and a pastor, both members of th
Board of Foreign Missions, ask

Wha

Being elected to a Board of our Church can be a most soul-satisfying experience. I know that my election to the Board of Foreign Missions strengthened and deepened my faith. At the same time, I could but ask, "Why me? What can I do to further the work of our Church in Christ Jesus?" As a layman my point of view might be somewhat different than would that of a professionally trained missionary or of the pastors serving on the Board.

My association with missions goes back a long way. Daniel Nelson, Sr., came from near the community where I grew up, and I can still remember hearing him preach when I was a boy. My college roommate felt the call to mission work and is now serving on our field in South Africa.

I am sure that I can thrill to the reports of conversions to Christ with as much thankfulness as can any Christian witness. One of the most moving moments of my life was just before the Board voted to begin mission work in Brazil. The chairman of the Board asked that we stop before the vote and ask special guidance from our Lord. It is moments like this that can never be forgotten.

But what can *I* do? What can we do? Not all of us have formal training to be preachers, but that does not stop us from preaching. We can all testify to the saving of souls that our missionaries on the fields are accomplishing.

Not all of us can be missionaries on the field, but I once heard a missionary say that we are all either a mission field or a missionary. We should all be missionaries.

We can all give of our treasure. From the financial reports from the fields one is convinced that all the money in the Foreign Mission Budget is economically spent and used exclusively for the furtherance of the Kingdom of God. I am convinced that more money for the Foreign Mission Department would mean more souls saved.

I am in the mortgage loan business, and an interview that I had early in my business experience comes to mind. Just after World War II many of the returning veterans were building or buying homes, using the provisions of the "G. I." Bill to assist them in obtaining mortgage loans. A young man came into the offce and asked for such a loan. From his description of the house and a verification of his income, it seemed as though he would qualify for the loan.

An appraisal of the house convinced me that he would make a good mortgagee, so we started the formal application. The usual questions were asked and answered until we came to this question, "How would you like to repay this loan? How much per month and how many years?" He answered, "Do you have to pay it back?" Do we have to pay it back! Even God as repayment. It is true that He doesn't add all the deb and credits, because if He did we would never be a to pay our debt to Him. But He does demand at le token payments. We in the pew can make these p ments.

From our Bible history we recall the incidents s rounding the elevation of David to the throne of Isra Not all the Israelites wanted David king. Only tribes of Benjamin and Judah accepted his kingsh It was then necessary for David and his armies fight and subdue the rest of the tribes and bring th into his kingdom. Jesus, too, has been declared ki Not all of the world has accepted His kingship. It necessary for the armies of Jesus to venture forth i the world and conquer all peoples and all nations His Kingdom.

Our missionaries are at the front of one of the ma battlefields. Are we giving them the proper ammu tion? After the battle is won, other kings tax and slave, but King Jesus frees. We in the pew must h our missionaries in the front rank to many gr victories. Prayer, time, talent, and treasure are ammunition and weapons that we can provide.

ORVILLE L. VARLAND, JR.

GROWTH OF MISSIONS—INCREASED COSTS

If we had stood still in missions—just maintaining the status quo of past years—our expenses would have doubled in the last ten years, due to soaring costs. But we as a Church have not stood still. We have advanced, accepting greater responsibilities, as is rightfully expected of a growing, vital Church. This growth in service and cost is reflected by the following figures:

	1949	1959
Number of Mission Fields	3	8
Population of Fields	1,200,000	23,250,000
Missionary Staff	168	330
Missionary Salaries	$220,616	$677,224
Aid to Mission Districts and Churches	$ 85,511	$392,917
Cost of Missionary Travel	$ 29,729	$110,075
Total cost of above items	$335,856	$1,180,216

Many costs not shown here are met by Foreign Mission for building churches, chapels, hospitals, schools, etc. Costs have quadrupled. During the same period of time receipts from the Budget of our Church have not quite doubled.

'an I Do?

he mail man just delivered today's mail. After ding the First Class letters, I began browsing rough the remainder, knowing that some of it would into the wastebasket. There was a sizable packet m a church supply store, and another somewhat nilar packet from a publishing house, each containg suggested publicity for Lent. But they had arrived late, since Ash Wednesday is the day after tomorw. Into the wastebasket went these packets, together th a considerable amount of other material.

Underneath the stack of mail was a larger envelope ich caught my eye. This was not from a business ncern, but from a sister congregation. I opened the velope and pulled out a beautiful designed brochure. e title page read, "Prayer Calendar for Foreign Misnaries, 1959." On the inside page of the front cover s a picture of the chancel of the church, showing pastor kneeling at the altar in prayer. The next ge was entitled, "Around the World With the Gosl." It featured a map of the world, with arrows inating our mission fields. Each succeeding month ntained pictures of the missionaries and their families ich this congregation is supporting, and also certain ghlights from the field where they are working. One nth is designated for each of these missionary fami- as a time when members of the congregation should member them in special prayer.

Why is this congregation, like many others, so inisely interested in the program of World Missions? here may be many contributing factors, but I believe stems back largely to God's key man in the congretion, the pastor.

Our Lord's mission to earth was world wide. "Go refore and make disciples of *all nations*. . . ." "Ye all be my witnesses . . . *unto the ends of the earth*." It must be with a feeling of guilt that we ponder this we again contemplate our Lord's Passion. His reeming act was for the whole world. We say we beve in Foreign Missions, but do we actually believe it so strongly that it reflects itself in our entire nistry?

We need to listen carefully to our Lord. We have a eat responsibility to Him and to millions of people. am told that in Norway there are many men who nd all their time out among the people stimulating mission interest. We have no such arrangement in The Evangelical Lutheran Church. Our missionaries, when home on furlough, are used for deputation work. But their reach is limited. For this reason it becomes a special responsibility of the key man in each congregation to create and foster interest in World Missions. How strongly we believe in the need of bringing the Gospel to other lands will soon reflect itself in the various areas of the congregation's life.

When missionary candidates present themselves before the Board of Foreign Missions and are requested to discuss the development of their mission interest, some of the most common statements are: It began back in my home; my parents were interested in missions. It began in a Sunday school class when we studied about mission work or listened to a missionary. It was at Bible camp. It was a missionary who quickened my interest. It was my pastor who stimulated my thinking in this direction. Many factors and many people play into the picture to influence one's decision concerning World Missions, be it in presenting oneself for this service, becoming burdened for the work in prayer, or making other active responses. One thing is certain, the pastor is in a key position to foster mission interest.

If mission interest stems from homes which are vitally interested, it becomes our responsibility as pastors to foster such interest in the homes by giving World Missions its rightful place in our preaching program and in the auxiliaries of the congregation, and by our own personal enthusiasm.

If mission interest stems from the Sunday school, we are reminded to see to it that in the curriculum of the Sunday school, vacation Bible schools, confirmation classes, and Luther Leagues, World Missions has its rightful place. Present the mission fields, bring in missionaries, use films, and talk World Missions.

If mission interest stems from Bible camps, let us be certain that God's whole program is presented by including a period for World Missions.

One of the finest ways to foster interest in World Missions is through missionary sponsorship, through which a congregation assumes either part-time or full-time sponsorship of a missionary. Where this has been done much interest and blessing have resulted.

As our thoughts at this season turn toward the Cross and Easter Morning let us never forget that this was for the whole world. "God so loved the world"; "make disciples of the nations"; "ye shall be my witnesses . . . unto the ends of the earth." For this purpose God called the Church into being. We, the church's pastors, have responsibility for getting the whole Church to see and to assume her part in this mission outreach to the nations of the world.

(The Rev.) Howard M. Blegen

In temporary churches made of corrugated iron, the Christian faith has found a permanent home in the hearts of the Africans of this seaport city . . .

The Developing Church in Durban

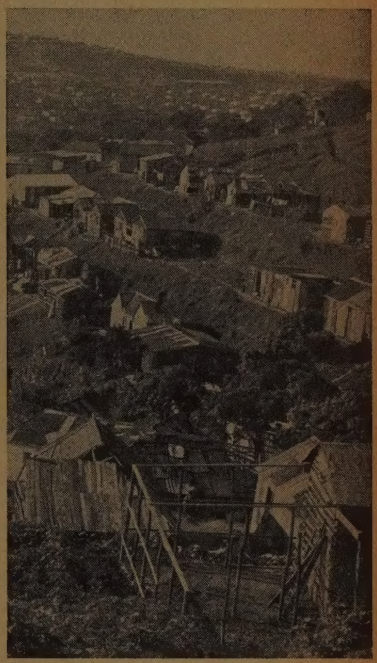
By Leland E. Evenson

Editor's Preface: When Vasco Da Gama rounded the Cape of Good Hope on Christmas Day, 1497, and landed near what is now the city of Durban, he named the area "Natal" in honor of the birthday of the Christ. It was more than three centuries later that Lutheran work was first begun in the province when H. S. P. Schreuder came from Norway to preach the Gospel to the Zulu tribes. But in Durban, the principal city of the province (population nearing a half million), there was no Lutheran church until four years ago. Today there are seven congregations made up largely of Zulus who have come to the city to work in its factories. In the following article Missionary Leland Evenson takes us on a tour of the seven congregations existing in this city where the racial, social, and political tensions of modern Africa are at fever pitch. (See also the news pages of this issue for a story on another congregation to be formed among the Europeans of Durban.)

Don't embarrass our members asking them where their church bu ings are located. Just ask where t worship on Sundays. Better still, you can get government permiss to enter the "locations" where the tives live, why not visit the se places? You'll have to move fast cause there are a good 20 miles tween some of them.

The "big" congregation (176 m bers) meets in the home of Evang Jele, in the heart of a shackt called Cato Manor, the likes of wh Alan Paton describes so accurately his "Cry, the Beloved Count You're right, that little corrug iron shack would never house the tire congregation, but seventy-five crowd in and the rest sit out on porch and listen and participate. sermon reaches them clear as a and even passersby on the busy st can hear the message, because th a battery-powered P. A. system in The choir numbers only about tw singers, but the quality and the ume are an expression of their he

Opposite page: The white owner of a sugar cane plantation built this iron chapel for his workers. Missionaries in the picture are Millicent Haugebak and the author. Left: Homes for employees of a brick factory. Regular worship and youth services are held in this area.



Many of the native workers in Durban live in "shacktowns" like the one pictured above.

We've been talking about building hurch here among these 80,000 ur- n Africans, and we're discussing it h the white managers of native airs in Durban. The first plans had be scrapped, because the latest lers are that only temporary church ldings can be built. So our sturdy ctuary of cement blocks that looked nice on the drawing board will have give way to a building of material that used in Jele's house, corru- ed iron. Hot, you say, for the uth African climate? Yes, it will hot, but it won't be as bad as the cks the people are living in, and ybe we can even have a ceiling and er walls of some kind to make it re comfortable and sightly.

The congregations called the "Tram," "Umlazi," "Lamontville," and "Magenqa" all meet in recreation halls which have been built by industrial corporations or townships for their African employees. The officials have been kind enough to grant us Lutherans a fixed time each Sunday for a worship service. You say it's too bad the congregations don't have their own church buildings? Yes, it is, and in some of those areas they never will be able to build. They know it, but these members aren't moping about that. They are seeing young men and women come to the Savior in these "unchurchly" halls.

Missionary Herbert Nelson wrote some weeks ago about a modified

yman Mgobozi brings Gospel via PA system workers resting in the mpound.

P-T-R mission at the Tram Hall. Several natives committed themselves to Christ at those sessions. That's what sanctifies a place of worship. The baptized members may number anywhere from fifty to one hundred, but they are loyal and attend regularly and the growth is steady if not spectacular.

Now let us get into our car and go north out of town on the Stanger Road. Just outside the city limits we come to a large sugar cane plantation, and here we have our Avoca congregation. The white man who owns this farm is a Christian and has had his Zulu workers build a little chapel right near their houses. It's not much to look at, but it meets the need.

Every Sunday when we come for services the Sunday school is in session and the earth floor looks clean and polished. These folks really take pride in their little chapel and that's why, every Saturday, some member of the congregation applies a new coat of cow dung polish to the floor. This is one place where even evening meetings are permissible. Durban's curfew for Africans doesn't apply out here. Sometimes by the light of candles or kerosene lamps the Christians assemble for prayer and a chance to hear more of the Word of God. Gospel hymns will be sung and perhaps there will be a testimony or two. No wonder these people appreciate a Savior of lowly birth who comes when invited even into so humble a meeting place.

Our next congregation is our newest one and may eventually offer the largest challenge. It is in the new Native Township of Kwa Mashu, north of Durban. The Government anticipates that as many as 100,000 natives will live in this new area. New homes, roads, shops, and schools are being constructed, and families are moving in as quickly as housing is made available. Our newest evangelist, Danise, has a rented home in this area, and although he is already serving two congregations, Tram and Avoca, he is also gathering a group together here for instruction and worship in his own home. It is hoped that the government will act favorably on our application for two church sites in this growing area.

Now we've just about seen it all. You should also know Rev. Shadrack Bhengu. He is in charge of the Lamontville congregation but is also the Youth Director of all of our congregations in Zululand and Natal. He has a motorcycle and travels to Dist Youth Rallies and Leadership Scho where his instruction is well recei It's the same out here as in Ame —the future of the Church lies v the young people. They are the most responsive to the challenges Christ to discipleship.

Two of our young men from Umlazi congregation where Evan ist Xulu serves have left their here in Durban to prepare for ministry. Masuku was a detective the African Branch of the Dur Police. Mhlongo was a railway w er. These two men are firstfruit the work of our church in Dur They were called "fools" by their low workers for exchanging tempo security for a cross, but they know to be "fools for Christ's sake" worth it.

The Church is in good hand Durban. It's developing; it's get stronger; it's reaching out to the The Church is in the hands of Xulu, Danise, Bhengu, and Miss ary Nelson, too; yes, and of al the members. It can only be victor in such hands. They are Christ's h in Durban.

During a night-long vigil, Pastor Kumalo, the central character in *Cry, the Beloved Country* by Alan Paton, muses on the fate of his people.

And now for all the people of Africa, the beloved country. "Nkosi Sikelel' iAfrika," God save Africa. But he would not see that salvation. It lay afar off, because men were afraid of it. Because, to tell the truth, they were afraid of him, and his wife, and Msimangu, and the young demonstrator. And what was there evil in their desires, in their hunger? That men should walk upright in the land where they were born, and be free to use the fruits of the earth, what was there evil in it? Yet men were afraid, with a fear that was deep, deep in the heart, a fear so deep that they hid their kindness, or brought it out with fierceness and anger, and hid it behind fierce and frowning eyes. They were afraid because they were so few. And such fear could not be cast out, but by love.

ile French officials and
hammedan mullahs watch . . .

A Sudan Pastor Is Ordained

By Ruth Christiansen

Little Darman is a very bright . We must be sure that he is kept school."

This was the opinion expressed by sionary Olette Berntsen in 1932 as watched the nine-year-olds in the an mission school.

eeping "Little Darman," whose istian name is Paul, in the mis- school was no easy task. Like all a boys he loved to roam the bush h his slingshot.

ut Paul Darman had a curiosity ut knowledge, too, and the mission- s were persistent. So he stayed in ol. He became a very good stu- t. Missionary Arthur Anderson him under special tutelage for e years, and eventually Paul went to study theology at the Norwe- n mission in Tibati.

He had spent one year there when was asked in 1958 to come to the sion hospital in Ngaoundere for year as chaplain. He had planned go on with further seminary train- at Meiganga in 1959. But the church there was in desperate need of native leadership. The congregation in Meiganga extended a call to Paul Darman to be their pastor. His ordination was then approved by the Conseil d'Eglise (the church council made up of 12 native members and two missionary pastors).

Ordination Day

On Sunday, December 14, the congregation gathered outside the building used temporarily for the theological seminary classes, the verandah of which had been transformed into a chancel for the ordination. The rough spots were hidden from view by palm fronds and white flowers. Many Christians had come from other villages for the occasion and since the chapel could not hold the crowd, the ordination was held out in the open.

The French Commandant and the Administration's Ministre de Finance were both present. The Meiganga chief with all of his entourage, including sixteen Mohammedan mullahs, arrived late with a great deal of fanfare which held up everything for a few minutes. The chief came with native trumpets blowing and drums beating. Finally all were seated and the ordination ceremony began. It was impressive, and all of the natives, including the Fulani and Haussa Moslems, felt that it was a most solemn occasion when Paul Darman knelt and with the hands of seven pastors (five missionaries and two natives) resting on his head was consecrated to God as pastor of Meiganga Church.

He Speaks Five Languages

Paul Darman is a native of Mboula, the first station in the Sudan Mission. He grew up among three tribes (Mbum, Baya and Fulani) and learned their languages. In addition he learned the Bulu language a few years ago while working as catechist at the Betare-Oya station, and also speaks French well. He has recently completed the translation of the marriage, baptismal, and communion services. from French into the Baya language.

On January 4 he conducted his first baptismal services. He baptized 17 adults of the Sango tribe at the 8 o'clock service in that language. He baptized four Bemilekes at the service in that language at 9 o'clock. At the 10 o'clock service in the Baya language, he baptized 96 adults and several children. One of the men baptized was Matthew Mana, the first member of the strongly Mohammedan Fulani tribe to be baptized within our mission. Another was Andre Egui Djibou, the first adult Mbororo baptized on our mission field.

Following these special baptismal services, 27 members of the Baya tribe, who had been following Mohammed, renounced their faith and enrolled in the baptismal instruction class.

Paul Darman has begun his work as a pastor of the Lutheran Church of Sudan.

The painting above is one of a series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

Thomas - A Doubter Cured

This is Thomas. He is the disciple who for nearly two thousand ye has been damned by an adjective. He is "doubting Thomas," the one w demanded more proof than faith alone could supply. Perhaps he deser the reputation he has; certainly, he *was* a doubter the evening of that f Easter Day. And the few references there are to him in the Gospels b out that, if he was not always a doubter, he was surely a pessimist!

It was he who misunderstood Christ's motive in going to Bethany at time of the death of Lazarus. Said he, "Let us also go, that we may die w him." In the Upper Chamber just before Gethsemane, it was Thomas w said, "Lord, we do not know where you are going; how can we know way?" It does seem, does it not, that Thomas was somewhat lacking in courageous assurance which should characterize a disciple of the divine Lo

But let us not be too quick to condemn. Put yourself in the place Thomas and ask yourself, "Would I have done better?" Perhaps, but h there not been plenty of times when you doubted with far less provocat than did Thomas? And do not forget that, if Thomas was a doubter Easter time, he was a doubter cured from that time on. When, a week a he had given expression to his doubt, Jesus took him up on his demands proof, Thomas said, "My Lord and my God." And that was the guiding of his life of service from that time on.

Let the doubter take courage; Jesus can dispel our doubts and make all the better servants after the doubts have been done away.

The Glory of Being Guarded

By O. G. Malmin

am not praying for the world but for those whom u hast given me, for they are thine; all mine are ne, and thine are mine, and I am glorified in them. Holy Father, keep them in thy name. . . . I do not y that thou shouldst take them out of the world, that thou shouldst keep them from the evil one. . As thou didst send me into the world, so have ent them into the world. —John 17:9-18.

A friend of mine is dying these days, one of my est and dearest friends. I have been thinking a at deal about him, remembering the years I have own him—student days in college and seminary, years we were neighbor pastors, the later years en our paths have not crossed so frequently although friendship has remained as close as ever.

He is the sort of man, this friend of mine, who be understood only in the light of his relationship his Lord. And what a relationship that has been! s as though he and Jesus have walked through life d in hand, with perfect understanding of one an- er, like two good friends. Yet there has been noth- sickly-sweet, nothing maudlin, about it. It has med to those of us who have witnessed it a perfect- normal, altogether natural, relationship. I have known men who have so enjoyed being children of God; who have enjoyed life more; and very, very few o have had heavier burdens to bear. Now that the thly walk is about over—and he is not having an y last illness—there is that same calm acceptance death that there has been of life, and an eager antici- ion of eternity.

What is the secret of it? The answer, I am convinced, in this clause of the Glory Prayer: "Holy Father, p them in thy name." Kept, guarded; in the world thoroughly enjoying it, but not of the world. That what has made that life what it has been. And ough it the name of Jesus has been steadfastly glori- d.

There are two sides to this thing of being kept, arded. The Christian is guarded *from* and guarded *for*. Leave out either side, and Christian life is incomplete in that it is not well rounded. To be sure, one must be guarded *from* many things, but that is only the negative side of Christianity. Equally, one must be guarded *for* something, but the most active life is marred if behavior is inconsistent with activity.

We glorify the name of the crucified Savior by a life which is guarded from that which is evil, wrong, contrary to the will of Him who said, "Ye shall be perfect even as your Father in heaven is perfect." Full attainment is not possible this side of heaven, to be sure. But that does not mean that the power of God in guarding us is shortened. It means that you do not need to sin! When you do sin, it is not because God has lowered His guard; it is because you have slipped under it. And every time you do sin, you the Christian bring shame upon the name of Him who died for you. It follows that every time you conquer temptation, you glorify His name. So He guards you from the sinful love of the world.

But he guards you *for* something, too. He guards you for His service. We shall return to that thought in next week's meditation. Here we simply explain the principle; next week we shall attempt to apply it. The principle is this: "We love because he first loved us." That includes our love for Him, of course; but it also includes our responding love for others. Every legitimate Christian pursuit grows out of that love, and in it He guards us.

There, then, is the complete Christian life—a life guarded from sin; a life kept for use. Such a guarded life sheds glory on Jesus Christ and exalts His name.

Lord Jesus, guard and keep us. We walk through a dangerous world, and yet a world that needs us, because it needs Thee. Keep us unspotted from the evil of the world; let us be in the world but not of it. And make our lives abound. Thou who hast placed us here hast a purpose for us; show us what it is and keep us to fulfil that purpose. Amen.

The second in a series on

the Christian, the Church, and Social Problems

Flights From Reality

By Carl F. Re

Tense times make tense people. They breed insecurities, doubts, and anxieties among people. Tense times break weak people, people without solid moorings. "The times of stress" of which St. Paul wrote cause many people to fall victim to the temptations of evil influences.

Anxiety-burdened, insecurity-haunted, fear-ridden, confused, and uncertain people tragically often seek escape from the grim, hard, cold realities of their daily lives. Their efforts to flee reality set up more problems, for them and for society.

These Are Our Escapes

Over-eating, heavy smoking, drinking and drunkenness, and drug addiction are routes many people take to avoid facing up frankly to some of their gnawing, nagging problems. Others seek daredevil thrills and exotic or bizarre diversions in their off-work hours as a path to forgetfulness. Some turn to sexual impurity and infidelity as an escape from "monotony." A few —around 16,000 a year in the USA—choose the last resort for jaded, fatigued victims of social pressures—*suicide.*

No statistics are handy to document the tendency toward over-eating. Remember, though, that in many ways *overweight* is America's greatest health problem, and that the wide advertising of tablets, diets, and aids to losing weight reflects a consumer interest in such products. Remember how you yourself, when you feel jittery or tense or upset, find yourself nibbling, eating candy, or otherwise taking on calories you know you don't need.

Heavy smoking, especially of cigarettes, is a symptom of tense times. Some 60 per cent of American men and some 30 per cent of American women, over 17 years of age, were estimated in 1955 to be cigarette smokers. (Only 50 per cent of farm men and 15 per cent of farm women are cigarette smokers.) Other statistics, ba on all persons 15 years old and over, whether smok or not, show an average consumption of nearly cigarettes per day. Correct this figure to allow for 40 per cent of the men and nearly 70 per cent of women who don't smoke cigarettes—and you imagine how heavily the average smoker indulges habit. The federal government reaps its harvest fr smokers—a 1957 take of one and two-thirds bil dollars on tobacco taxes!

Drinking and drunkenness are another effort to pressures and realities. Making no allowances ei for age or for non-drinkers, Americans in 1957 sumed an average of about 18 gallons *per person* malt liquors, distilled spirits, and wines! Taxes on cohol products yielded nearly three billion dollars Uncle Sam's treasury.

But, alcohol causes other problems. Drunkennes the most common cause of arrests. Nearly one-hal all arrests in 1957 involved alcohol laws. Two-th of all persons 50 years of age or older arrested w involved in alcohol charges. A drinking driver involved in 30 per cent of all fatal auto accidents 1956, and a special study showed that at the Christ period 55 per cent of all fatal auto accidents invol a drinking driver.

There are no statistics on sexual immorality. Kins figures gave clues. So do articles in the popular p One figure—a kind of end product for an extrem small per cent of all illicit relations—tells of ne 200,000 births out of wedlock in the USA in 1956. M revealing is the fact that *this number more than dou in the 15 years between 1941 and 1956*—and also the increase is coming especially among unwed mot 25 to 39 years of age. These women, unlike those u 18 years old, could hardly give as excuse that t

ildish minds had not yet learned to cope with their ult bodies.

or other people, the tensions they undergo bring diagnosis of mental illness which needs treatment in hospital for the mentally ill. In 1955 some 270,000 tients were admitted to hospitals caring for the entally ill. At the end of that year some 632,000 tients remained in hospitals because of their mental ness. Such illnesses, too, are a kind of flight from ality.

Many men and women are eager to escape, via one enue or another, what they regard as too heavy a of demands upon them. Commercial interests thrive catering to, even fostering, these desires to escape ality. The whole tourist industry is based on this undation. Alcohol and tobacco advertising, so attracely and so widely circulated, is designed to win cusmers for these products. The motion picture industry, uch of television and radio, and a great part of the blications world, cater to the desire to flee the humum routine for the enchanting land of release.

More sinister forces also come in for their "cut." arcotics peddlers, vice and prostitution rings, and mbling syndicates sell their ugly wares to people who ant such tainted "thrills." Underworld forces somenes even corrupt the law enforcement agencies, proting criminal elements from the righteous wrath of cent, law-abiding citizens.

Jail Is Not the Answer

It has become fairly obvious that jails and prisons nnot control or even reform drunkards, drug addicts, e sexually immoral, or other victims of social temptaons made acute in our times of tension. More wholeme correctives are needed. A treatment approach ems called for, searching out reasons for the effort escape reality, using medical and psychological apoaches for treating the difficulties. Specialized instituons and services embodying such approaches more and ore often are suggested for *treating* rather than *unishing* those who have made themselves sick and competent through yielding to temptations.

The mental health and mental hygiene movements d a move against the evils of the many frustrating nsions of our day. They seek to improve our underanding of mental health, to help parents, teachers, nd others in building firm foundations of emotional ability, and to win acceptance for good care and eatment for those who become mentally ill. Of some ersons in this movement, however, it can be said that their basic views of man, of his needs, and of ways of meeting his felt needs, do not square with our accepted Christian views.

More Than "Peace of Mind"

Has our Christian religion any message for people seeking escape from their tensions, anxieties, and problems? Can it offer anything more than "peace of mind" or "peace of soul" books and the promise of eternal bliss in the hereafter?

It is my conviction that our Christian faith, in its Christ-taught essentials, provides a sure basis for secure living. It tells of God, what He expects of us, what He does out of His great goodness and kindness to preserve, to save, and to strengthen us. It gives us the foundation for a realistic picture of ourselves—our strengths and our weaknesses, our temptations and the strength to overcome them, our baser selves and our potentialities when God's Spirit rules in our hearts. It outlines how we should live with family and neighbors, how to look upon them, how to regard their interests.

Our Christian faith meets every person's needs to be recognized, to be loved, to be creatively occupied. God loves him, sees his individuality, and calls him to tasks of service to men. It offers a reason and purpose for living, far greater than self. "Whosoever will lose his life for my sake will save it."

Our Christian religion also binds us in ties of unity and fellowship. What affects one of us affects others. One's joy is ours, too; another's sorrows we, too, share. The baptismal covenant binds us not only to God but also to one another who share membership in the body of Christ.

There is much more in our Christian message which could furnish power to resist the temptations to flee reality. So many who seek escape from life's demands do not know God's demands, or have turned a deaf ear to Him as one of His followers spoke God's message. This must give further drive and incentive to our missionary, evangelism, educational, and diaconic activities.

For, while men may seek to escape reality here, they cannot escape the reality of God's punishments. Their problems and tensions here will be as nothing compared to what their eternal future apart from God holds in store. The Church would do well to redouble its efforts in these days when so many people seek—so vainly and with such awful consequences—to escape the realities which life in this latter half of the twentieth century imposes.

The World Looks at the Church

The Small Tribulation

One of the minor irritations of being a Christian is to find oneself the object not of hostility and persecution but of mild amusement or of condescension, as if one were a curious but not very important bug. The martyrs did not have to undergo this particular trial. What they did mattered even to the Romans. They may have been laughed at, but the laughter they provoked was broad and brutal.

Religious Rogue

Some years ago, I made a modest survey of the role of the Protestant chaplain in contemporary war novels. I was appalled by what I found. In none of these books was the chaplain pictured as a Christian of depth or even as a hypocrite of any magnitude. There was, for example, no Elmer Gantry. The chaplain if he figured at all—and he did so infrequently—was pictured either as minor rogue, a *Fals Semblant,* who stole Kodachrome film and sold it on the black market, or as an amiable nonentity, a *Holy Nil,* who went about dropping platitudes. In short, he did not matter.

Holy Nil

During a recent convalescence I renewed my acquaintance with Josephine Tey, a bright English author to whom I am beholden for several hours of reading pleasure. As far as I know, Miss Tey was not atheistic or even anticlerical, but her view of the Free Churches is so typical of the condescending attitude that it makes my scalp crawl. In her book *The Man in the Queue* we are introduced to two clergymen: Mr. Caldicott of the Brightlingside Congregational Church in London and Mr. Robert Logan of the United Free Church of Carninnish, Scotland. One of Mr. Caldicott's sermons "proves conclusively that God disapproved of betting," and Mr. Logan's homiletical energies are devoted to proving that "the King of kings had no use for the fox-trot."

Frayed Cloth

I do not object to criticisms of the clergy. Ministers are mortal and their errors are no less erroneous because they come dressed in black broadcloth. Even so Roman Catholic an author as Graham Greene gives us vignettes of adenoidal and even apostate priests functioning in drafty churches cluttered with bad sculptures. Good writers will always see both the seamy and the silky side of their characters. There is nevertheless an important difference between Miss Tey a Mr. Greene. In Greene the Roman Church may filled with unworthy believers and shaggy ministra but no matter how repulsive Greene's Catholics the Church itself is a vast, powerful, splendid F concerned with the issues of life and death. In the Protestant churches are clusters of insignific people devoting themselves to trivial concerns.

Trivia

Miss Tey's reaction to modern Protestantism is part the misunderstanding of the outsider. From perspective fox-trotting and betting are the innoc diversions of lower middle class Britishers, and m dling with them in the pulpit is tiresome or e funny.

It should be noted that the moralizings of the chu have always seemed a bit strange to people peering at the window. What from within may appear to moral passion of a high order looks from with like short-sighted prudery. The church must cont herself with this judgment. It is impossible and e undesirable for the church fully to justify herself fore those who do not accept her assumptions. She not conformed to this world.

So far so good. But Miss Tey's criticism should be swept aside too easily. The church may have reas to take seriously moral issues which the world consid trivial. But the church has no reason to *be* trivial. A we may well ask if a succession of clambakes, mins shows, bowling tournaments, and pale lectures morals exhaust the mission of that Body against wh not even the Gates of Hell shall ultimately prevai

THE BOARD OF FOREIGN MISSIONS AND EXECUTIVE STAFF

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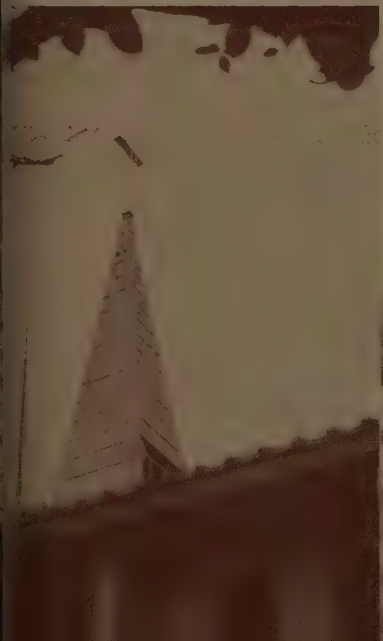
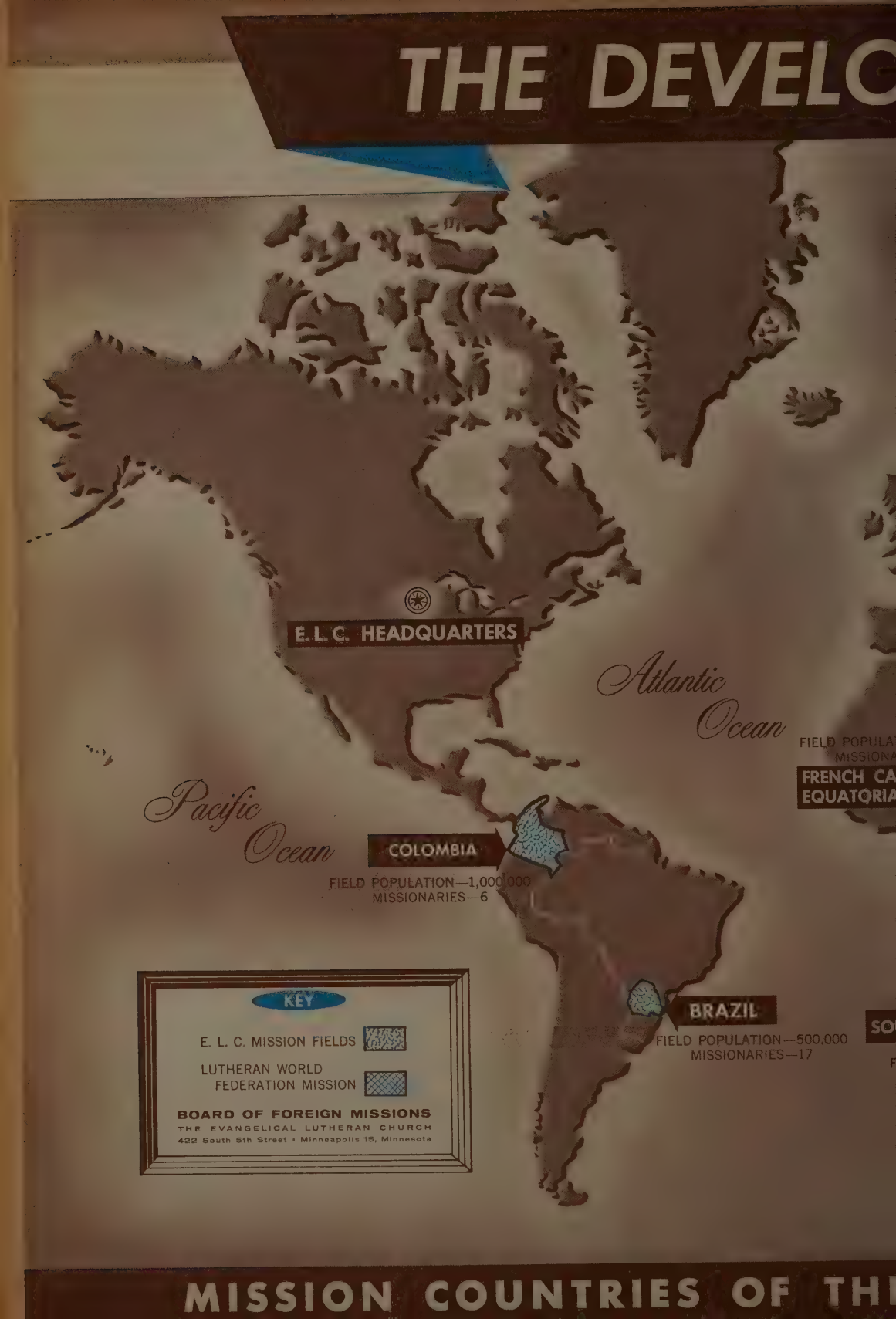


BUILDING THE CHURCH

The World Mission of the Church encompasses many things. Each mission field has its own church organization which includes Evangelism, Home Missions, Charities, and even Foreign Missions. The Developing Church is reaching out! Pictured below, the spire of our Tokyo, Japan, Lutheran Church, a popular center for students in the Tokyo area. Church construction pictured here also is a common sight on all of our mission fields. On the mission field as at home, one of the first necessities is a place to worship. A good share of the cost of church construction is borne by the native church.

THE DEVELO



MISSION COUNTRIES OF THI

NG CHURCH

NGELICAL LUTHERAN CHURCH

SUNDAY SCHOOL and Vac
tion Bible School are importa
activities on every mission fie
It is priceless training for t
youngsters who will be the f
ture leaders in their countr
and often, whole families a
led to come to the church b
cause of the influence of the
children who were trained
our Sunday schools. Bible cam
are a rare treat and a privile
for young people of these cou
tries who ordinarily don't get
many vacations as we do.

THE DEVELOPING CHURCH

An autonomous, self-supporting, growing church is the aim of every mission venture in every land. Of first importance in attaining this end is the training of young men for the holy ministry. Shown at right is part of the graduating class of Luther Seminary, Hongkong. Seminaries for the training of native pastors are maintained on all of the mission fields of our Church.

Christian Literature in their native language has been the means of bringing many to Christ and of strengthening young Christians in their faith. Specially trained missionaries on all of our fields direct the work of spreading the Gospel through the printed Word. The mission operates printing establishments, translation centers and bookstores. Many important Christian books have been translated into Spanish, Zulu, Baya, Malagasy, Chinese and Japanese. At right: Japanese students in a book store.

The Medical Mission of our Church ranges from service to the lepers in two countries, general hospitals in three countries, to large and small dispensaries and clinics in five countries, and accredited nursing schools in four countries. Christ went about preaching, teaching and healing. We are trying to follow in His footsteps.
Below: nurses' graduating class of Hlabisa Mission Hospital, Zululand, South Africa.

Editorial...

What is Growth?

The theme which runs through this Foreign Mission sue is "The Developing Church." Evidently, the Dertment of Foreign Missions wants to impress upon e Church two facts: ours *is* a developing Church; and it *has to be* a developing Church. Quite naturally, it is world mission expansion that department stresses; that is the mandate it has from the Church. However, what is true of one phase of the Church's ministry is true of them all.

What, actually, is "development," or "growth," when ose words are applied to the Church of Jesus Christ general and to The Evangelical Lutheran Church particular?

In part, growth and development are physical, tangie. From that point of view growth can be seen. One s only to study a few maps and figures to ascertain at, physically, we are a growing Church. As far as oreign Missions is concerned, the map at the center this issue demonstrates it. Go back to the year The vangelical Lutheran Church was established and comre the program of Foreign Missions with which we gan life with what we have now, and you will not ed to be told that, physically, we have been a "deloping Church."

What is said of one department can be said of them l; and it can be said of the congregations of the hurch, too. Membership has almost trebled in forty ars. Building expansion has been fantastic. The nounts of money which pass through the treasuries of e congregations and the treasurer's office of the ELC ake the amounts of even twenty-five years ago look e chicken feed. Physically, we surely are a growing, developing Church.

o one who loves the Lord and His Church can do her than rejoice, of course. And we would be ingrates we did not thank God for all of it. And yet—we conss to an uneasiness which will not let go. Are we in nger of equating material progress with spiritual owth? Address your thinking to that for a moment, ease, and see where it leads you.

It is only in a relative sense that the physical signs expansion can be said to indicate the growth of the hurch. In an absolute sense, the growth of the Church simply and singly *spiritual;* physical growth is merely an indication of and an outgrowth from what happens in the realm of the Spirit.

When we say that we are beset with uneasiness at this point, we have two things especially in mind. One of them is the haunting fear that we are attempting to making the relative absolute. That is to say, there is a danger that a Church may be lulled to sleep in the conviction that its material growth and development mean that all is well. At its worst that would mean that we have set up a material "way of salvation." Even at its best it would mean that we are in great danger of complacency. We seem to recall that we once stated here that the chief sin of The Evangelical Lutheran Church was exactly that. Perhaps that was going too far; let us temper it by saying that there is possibly no area in which temptation is more persistent.

The second fear is not so tangible. Perhaps it may be put like this: In order to achieve material growth and then keep up with it, it may be that we are in danger of having to place too much emphasis on stewardship *promotion* at the expense of stewardship *education.* The distinction we make between the two is that the former is directed at raising money, the second at showing why the Christian gives of his means.

Be clear on this: promotion is not only necessary but can be edifying as well. Surely, to be told of the needs of this or that aspect of Kingdom work is wonderful. But it is not the fundamental thing; education is that. What is gained by a "crash" or "crisis" approach to stewardship may accomplish its purpose for the time being. But it does not get down to fundamentals. If every member of The Evangelical Lutheran Church were in truth a child of God, and one with at least some maturity, neither intense promotion nor continuing education would be necessary. All the Church would have to do would be to list the needs, and they would be met.

As one looks into the future (and the future always includes considering the forthcoming union), one dares to hope that the new Church may avoid some of the mistakes of the past. After all, are we not supposed to learn from our mistakes? We hope that it will be possible to achieve some balance between the demand upon our people to give and the spiritual point to which they have attained. Then we will have taken a gigantic step toward the goal of a spiritual growth which has to express itself by doing the things which make for material growth. Then we will be truly "A Developing Church."

BOOKS *in Review...*

Do They Learn?

THE CLIMATE OF LEARNING, Ordway Tead, Harper, 62 pages, $2.50.

This book is an expansion of a lecture given before the John Dewey Society in February, 1958. Dr. Tead is one of those rare individuals with wide experience and profound understanding both in the field of business and in education. He has held professorships at Columbia and the New York School of Social Work and the chairmanship of several educational boards.

The emphasis in this book is on the central importance of learning in higher education. This ought to be an almost naive observation but Dr. Tead insists that in our day colleges and universities are in constant danger of altering or neglecting this basic task of education.

The author suggests various methods and techniques whereby colleges can assist their faculties in the cultivation of learning. The strength of the book lies in its emphasis on the centrality and all-importance of learning. Its weakness lies in the brevity with which the author deals with each point.

SIDNEY A. RAND
Minneapolis, Minn.

A Christian in Politics

THIS WORLD: A CHRISTIAN'S WORKSHOP. Brooks Hays, Broadman Press, 136 pages, $2.50.

This book is a collection of speeches and articles that cover a thirty-year period. The author recently failed to be re-elected to congress because of his anti-segregation stand. He has been active in his church, and is now serving his second term as president of the Southern Baptist Convention with over eight million members.

"My political course has been full of frustrations, yet I believe that God has made His strength and His counsel available in the major decisions. I have not sought to determine through prayer a course of expediency and success but rather to find in resort to spiritual resources the answer to the question that stirs the heart of more public men perhaps than the people know, namely, 'what is right?' "

In one portion of his book he describes a discussion of legislation of a highly controversial character. He listened to the debates and was anxious to cast the right vote. Finally, he was convinced that he should vote against the pending bill. Several of his closest friends urged him to support it. One was a prominent figure in his campaign. It hurt him to have to say no to this man. The pressures were both political and personal. He voted no against many odds, because he knew it was right. He didn't do it alone, but with the help of prayer. He came out with an inner peace that came from doing what he knew he should do.

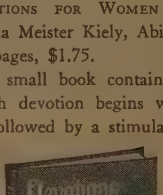
A very good book for laymen.

R. H. ALEXANDER
Sioux City, Ia.

Women at Prayer

DEVOTIONS FOR WOMEN AT HOME. Martha Meister Kiely, Abingdon Press, 127 pages, $1.75.

This is a small book containing 115 devotions. Each devotion begins with a scripture verse, followed by a stimulating thought



or story, a portion of Scripture to read and a short prayer. The thought for the day suggests ways in which everyday experiences can be lifted from the commonplace or mundane into which we sometimes let them slide, to the radiant witnessing for Christ which our whole existence should be.

MRS. A. G. LEWIS
St. Paul, Minn.

Equal Rights for Women?

THE WOMAN QUESTION. Dorothea Malm, Appleton-Century, 277 pages, $4.00.

The infringement of an irresistible romantic involvement upon a fierce loyalty to the cause of the suffragettes in the early nineteenth century is the excuse for this simple, mildly pleasant novel.

The book, which transports the reader into the era when women went to ridiculous extremes to gain the vote and recognition as individual human beings, suggests to this reviewer some questions more pertinent than any the story itself poses: How long must today's highly trained and qualified women in industry accept a wage scale based on sex rather than skill or production? When, if ever, will the emancipation of women be complete?

In recalling some of the events of that early uprising for equality of the sexes, Mrs. Malm's story may imply that organized a concerted action may again be required secure equitable treatment in the busin world.

LILY M. GYLDENVAND
Minneapolis, Minn.

God's Handiwork

PRINTS OF INVISIBLE FINGERS. Mil cent Kelts, published by the auth Albert Lea, Minn., 274 pages, $3.9

Mrs. W. P. Kelts, a great lover of t Church and of nature, has always been v observant of the things that God has ma and feels that every living thing shows H handiwork. One year she was asked to gi the devotions for her Guild and she prepar so excellently for them that her friends e couraged her to continue the series anoth year. Later she was persuaded to publi them, together with many other fine materi which she has written.

Each article is brief and arouses on interest in the providence of God. Sure when one sees how exact He is in cari for the lilies of the field, the reader w appreciate more than ever His tender c for us.

The book is well illustrated by the l R. Bruce Horsfall, well known for his e quisite work in *Nature Magazine*. He ranked with the outstanding nature artists the 20th century.

MELFORD S. KNUTSON
Albert Lea, Minn.

For Juniors' Worship

GROWING IN WISDOM. Idalee Vor Standard, 256 pages, $2.95.

Here is a book intended for 52 relat and continuous Junior Worship Servic Fourteen segments of the life of Christ, ea divided into four lessons, serve as the cent theme. Every service is complete in the f lowing order: 1. Scripture (King James V sion); 2. Prelude title; 3. Call to Worsh (this is complete); 4. Hymn title; 5. Bi story suggestion only—to be told in reade own words; 6. Object lesson—in autho words; 7. Secular story—in author's wor 8. Prayer hymn title; 9. Offertory service short, but in author's words.

Few of the hymns are in our Service Bo and Hymnal, and many are unfamiliar to Nor is there an indication as to their sou

The book might best serve as supplem tary material, rather than in toto.

GLEN V. HOOPLE
Minneapolis, Minn.

Correspondence

They Like It

► For three years our congregation has been subscribing to the HERALD for all homes. I have learned so much about the Church from reading the HERALD and feel it was perhaps the only way I would have received the magazine. I am always interested in Karl A. Olsson's page. He gives much food for thought.

We are a young family—girl 9, boy 4—and feel we have much to thank the editors of LUTHERAN HERALD for. I wish more young families would read the church magazine.

Thank you again.

MRS. DON PETERSON
Slater, Iowa

Anselm Did It!

► In the January 27 issue of LUTHERAN HERALD, both in the letter of Pastor Myrwang and in the editorial comment which followed it (particularly that phrase which reads, "Christ's ransom was paid to God the Father, not to the devil"), it is neither the Biblical nor the Lutheran idea of the atonement, but rather the Anselmian theory of satisfaction which is represented.

It is not to be denied that there are exalted features in the theory of Anselm. That ancient father had a singular appreciation for the majesty of God and for the weight of man's sin. However, the error in Anselm's theory lies in his construing the atonement purely in terms of the legal. This error arises from the fact that Anselm abstracts the majesty of God from the person of God Himself. The thing, then, the abstraction, the majesty is thus substituted for God. The result: a concept of the atonement in terms of penal satisfaction: God's majesty is wounded and Christ's death is the ransom paid Him for His wounded majesty. The harmful consequences of such a theory are obvious—the most harmful is that God the Father is almost never viewed as the Subject of the atonement, but always as its Object.

The Scriptural concept of the atonement, however, never places such undue emphasis on God as Object of Christ's atoning work. Rather, it sounds the truth that it is the very love of *God the Father* which is manifest in the death of Christ (John 3:16). Hence, Scripture views the majesty, the justice of God as the very motivation, impulse, stimulus for the atonement: indeed, the death of Christ is the very righteousness of God (Romans 1:17). Such an idea was impossible for Anselm, for in typically legal fashion, he separated the compassion and mercy of God from His justice.

Space does not permit a thorough treatment of the concept of "ransom" in the New Testament. Suffice it to say that the "ransom" motif is only one of a cluster of motifs underlying the Biblical doctrine of the atonement, and dare not be carried to the extreme of an Anselmian theory of satisfaction, however exalted or however time-honored by post-Reformation orthodoxy such a theory may be. It is no news that neither Paul nor Luther held such a theory.

(Dr.) R. A. HARRISVILLE
Luther Theological Seminary
St. Paul, Minn.

Bishop Berggrav

► In your interesting articles about the late Bishop Berggrav you repeatedly refer to him as the "Primate." While I do not begrudge any departed saint any intended compliments, it is nevertheless unfortunate since such compliments are untrue. There is no primate or archbishop in the Church of Norway. All bishops are on a par.

(The Rev.) OLAF LYSNES
St. Paul, Minn.

► There is a biographical error in the otherwise well-written obituary of Bishop Berggrav in the current issue of LUTHERAN HERALD, No. 5. There it is stated that the bishop's wife, Kathrin Seip, was a *daughter* of Professor Didrik Arup Seip. She was an older *sister* of the professor. Her father was Jens Arup Seip, in his day a noted clergyman in the Church of Norway.

A reference to the diocese of Haalogaland as being located "at the northern tip of Norway" may give a wrong impression of this very extensive bishopric. The fact is that Haalogaland begins at the northern tip of Norway, but extends southward more than 600 miles, that is: more than half of the total length of the country, north and south. This very extensive bishopric was in 1955 divided into two dioceses: North Haalogaland, with Tromso as its episcopal seat; and South Haalogaland, with Bodö as its seat. (Incidentally, Norway now has *nine* bishoprics, not *seven.*)

It would seem to me that the writer of the obituary in the HERALD would have given a truer picture of the late bishop if he had mentioned a bit more at length the very notable work of Berggrav as editor of "Kirke og Kultur" and had also named some of the most noted of his books, as Berggrav was pre-eminently a journalist and author.

(Dr.) HERMAN E. JORGENSEN
Minneapolis, Minn.

No Place for Complacency

► Some time ago most of the papers throughout the world carried the news of the death of one of the cardinals of the Roman Catholic Church, Edward Mooney, the archbishop of Detroit.

The report said that, under his leadership, the Roman Catholic population of Detroit doubled—from 600,000 to 1,200,000. This was from 1937 until the death of Cardinal Mooney, the end of October 1958.

This seems to be a good time to compare the growth of the ELC during that same time. It doesn't leave us much place for complacency or pride in our own growth. We have done very well, but it certainly has not been enough when we consider that our tabulations include the entire United States and Canada.

(The Rev.) O. GORDON TANG
Aichiken, Japan

For the Family Altar

J. R. Hestene

Toward the Fifth Sunday in Lent

The Way of the Cros

The Lesson: Isaiah 7:10-15 • The Gospel: Luke 1:26-38

Monday, March 9

VIA DOLOROSA

Read Matthew 27:31

And led him away to crucify him.

When the so-called "trials" were completed, and it was determined to put the Lord Jesus to death, the march from the city to Golgotha was commenced. The distance of that march is unknown, but its burden may be appreciated, in part at least, by those who try to weigh the sorrow of Jesus, and by those who understand that He went willingly and sacrificially to His death. As a criminal He went, and He was seen by many along the way. He was despised and rejected of men; the Lord had laid on Him the iniquity of us all.

Inscribe on our hearts, Heavenly Father, the Way Jesus took as He bore the cross. It was a Way of Sorrows, indeed. And it was for us. He became sin for us that we may have remission of sin; He went the Way of Sorrows that we need not know sorrow that has no healing. He tasted the bitterness of shame and the rejection of man that we who trust in Him may have life. Amen.

Tuesday, March 10

THE LOAD

Read John 19:17

And he went out, bearing his own cross.

There is none of us who knows the burden that Jesus bore when He went the way of the cross. He was physically exhausted, numbered "among the transgressors," He was humiliated, He was suffering terrible loneliness, and He was bearing the load of human guilt for sin. Yes, the cross itself must have been heavy, and would tax the strength of any man. But that was not the real weight of the burden. Jesus was made to carry a load greater than we can begin to understand.

How can we ever be careless, O blessed Jesus, when we remember that our sins also were visited upon You? That we had a good share in adding to the weight of what You bore. Cure us, dear Jesus, of all that makes us dare to commit sin against Your will. Help us to match our conduct, our thoughts, our words, against the background of Your suffering, that we may live as thankful children. Amen.

Wednesday, March 11

DRAFTED

Read Matthew 27:32

They came upon a man of Cyren Simon by name; this man they compelle to carry his cross.

Jesus became so exhausted that He w unable to move along as quickly as tho in charge wanted things to go. When H stumbled and fell, one of the soldie pulled a bystander out of the sidelin and pressed him into service. It w Simon of Cyrene who suddenly foun himself carrying the cross on which Jes was soon to die. In this he experienc one of the things that is bound to happe to anyone who gets "too close" to t event of the Gospel.

Make us very sure, O God, that whe we talk about the Christian Cross, u are not confusing it with sickness, mi fortune, or some of the unpleasantness of life. The cross we are asked to be as true disciples comes only to those wh are genuine in their faith so that the is a cost, the experience of denial, and hurt, often grievous. Bring us to kno this cross, dear Lord. Amen.

Thursday, March 12

THE LAMENTERS

Read Luke 23:27

. . . and of women who bewailed and lamented him.

Along the route of the Way of Sorrows were many people, some of whom were friends of Jesus. These friends, much confused by the sequence of events, and the accumulated wrath of the powers in authority, looked upon Jesus with tear-stained eyes. Even though they risked going contrary to the general feeling of the mob, they could not help but show their feelings openly. Jesus did not wish them to sorrow for Him, but reminded them that they should rather sorrow for themselves.

There is need for us to look deeper than our feelings, dear Jesus. Too often we are governed by things on the surface. Let us behold in sorrow the sufferings visited upon You, but in still clearer vision let us behold the sins in us that brought that suffering and shame upon You. Then we shall see the reason for Your passion and bring healing to our souls. Amen.

Friday, March 13

IT SHOWS

Read Galatians 6:14

The cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

Paul had a real talking point here. If anything should prove to the Galatians that he was a genuine Apostle of Jesus, and that Christian faith was real to him, this alone would show it. Paul was not bragging about the cross he was bearing —the suffering he had undergone because of the faith—he was merely using it to show that as a follower of Christ he had a cross to bear. He knew what it was to be against the world and have the world against him.

Too many of us who claim Your Name are not against anything in particular, O Lord. How then can we say that we know You, or how can we declare that in You alone is our salvation? The line must be drawn between the way of the world and the Way of Life, between the Kingdom of Light and the realm of darkness. Draw that line for me, O Lord, even if it need be by a cross. Amen.

Saturday, March 14

SO IT HAS MEANING

Read I Corinthians 1:17

Lest the cross of Christ be empti of its power.

It is a well known fact that peop can see things happen and come aw without being able to describe what th saw. Either they were not watchi closely or they failed to "take in" wh they saw. Sometimes there is so muc taking place that all of it is jumbl together and the worthy things becon lost among the little, unimportant thing So that the sufferings of Jesus shall ha meaning, the Way of Sorrows shall con to us with the impact that God desire let us as His people pray to see truly.

In this busy life, O God, spare from the folly of giving scant attentio to matters of the soul. In a day wh we are no longer impressed by gre events and great deeds, rescue us fro indifference to the great drama of salvation You prepared by sending Yo Son to the cross. Make us care abo matters of life and death. We pray the Name of our blessed Redeemer. Ame

The CHURCH in Today's World

Conformity Urgent Problem

One of the most insistent social problems in American life today is the tendency of many persons to "conform" to popular tastes, Bishop Paul Hallinan of the Roman Catholic Diocese of Charleston, S. C., says.

"Conformity," he said, "is resting over American life like a paw." As examples he cited the reader who reads the best sellers without regard to their literary merit, and parents who want their children to be just like other children.

"Parents are anxiously praying not that little Johnny will be a good boy, or a bright boy, or even an understanding boy—they are just praying that he will be well-adjusted, like everybody else's little boy," Bishop Hallinan said.

Dibelius Calls for "Dynamic Co-operation"

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), told some 120 Protestant church leaders in Denmark from both sides of the Iron Curtain that European churches must display "dynamic co-operation" to rebuff secularization.

The bishop, a co-president of the World Council of Churches, addressed the first Conference of European churches, assembled to help promote the consolidation of Protestantism in Europe and bring about closer relations among European denominations.

Referring to the wide-spread feeling that European tradition today is like a "tired old man," Bishop Dibelius said many people fear the continent has no future. "That is where the Communists get their triumphant certainty of victory," he said. "Soviet Premier Khrushchev has always declared with brutal directness that our grandsons will be incorporated in a Communist mass civilization."

Dr. Dibelius reminded the delegates that the "heritage of European Christianity" contains many God-given gifts. "We are all responsible for them," he said, "and they must not disappear because we all become Americans or Soviet subjects."

The most distinct contribution of European Protestantism, the bishop continued, is emergence of the idea of the responsible individual.

He also emphasized the need for practical ways of co-operation among Churches and the importance of finding new means of reaching modern men and calling them to repentance and faith. "A good interpreter especially must be able to make even a boring preacher become interesting and alive," he said.

Clergymen Help Settle Strike

Clergymen are stepping in to help settle a potato handlers and shippers three-week-old strike in Monte Vista, Colo., where Federal mediation attempts have failed.

Marion C. Frazier, regional vice-president of the American Federation of Grain Millers, AFL-CIO, invited the Monte Vista Ministerial Alliance to "clarify the much misunderstood situation, if not actually settle the stymied dispute."

As a result, a four-member ministerial mediation group was formed composed of three Protestant clergymen and one Roman Catholic priest who is not a member of the alliance. The strike involves some 350 potato workers, most of them Catholic.

Clergy Helped Rebels

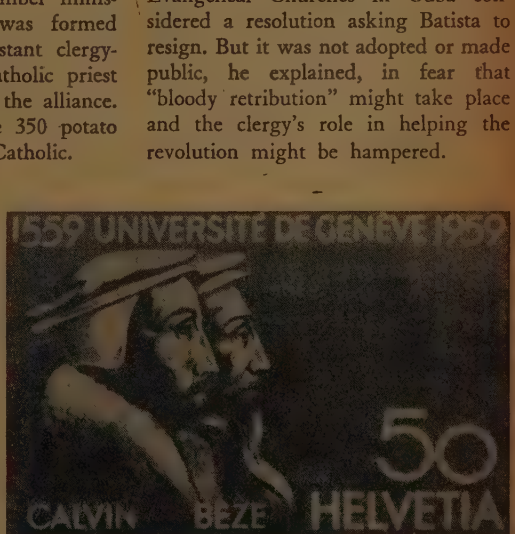
A leading Presbyterian Church executive in Cuba said he is "openly proud" of the part he and "many other Christian clergy" played in overthrowing Batista.

The Rev. Cecilio Arrastia, evangelism secretary for the Presbytery of Cuba and the Committee on Co-operation in Latin America, said that from the earliest days of the rebellion, clergy of all faiths gave support to the rebels by feeding and sheltering them, and by ministering to victims of atrocities and stricken families.

Mr. Arrastia said that he himself served at the request of close friends in the revolutionist underground as a courier and once personally delivered $10,000 to Castro from the Rev. Rafael Cepeda, a Presbyterian minister who was the treasurer of the "26th of July Fund."

In the U.S. on a 12-day speaking tour of the Philadelphia Presbytery, Mr. Arrastia said that although the Batista forces must have known that clergymen were extending help to the rebels, there were only rare threats and practically no persecution.

About a year ago, he noted, conditions became so bad the Council of Evangelical Churches in Cuba considered a resolution asking Batista to resign. But it was not adopted or made public, he explained, in fear that "bloody retribution" might take place and the clergy's role in helping the revolution might be hampered.



STAMP HONORS CALVIN—This commemorative stamp featuring Protestant Reformer John Calvin is being issued by the Swiss government to mark the 400th anniversary of the Geneva Academy, now the University of Geneva, which he founded in 1559. Dr. Theodore Beza, first rector of the academy and later Calvin's successor, also is shown on the stamp. —RNS Photo

Hungarians Inaugurate Name-Giving Rite

A new Communist name-giving rite intended to replace Christian baptism was inaugurated at Pecs in southern Hungary, according to *Nepszabadsag*, organ of the Communist Party.

It said the ceremony was held in a factory at the request of a worker named Mihaly Czirjanics, who wanted his baby "baptized by the Communist Party and not by a priest."

With other Communist officials gathered around, the local party secretary, Mrs. Jenoe Babinek, acted as "godparent."

She announced "on behalf of all comrades," that the Party would follow the physical and mental development of the child "with keen interest."

The audience drank a toast to the health of the baby and wound up by singing a "song of the working class."

"The baby is now known everywhere as a party child," *Nepszabadsag* reported. "Since the child was baptized by a party organization, it has already started participating in the working class movement."

Sees New Mission Opportunity in Indonesia

In ordering the expulsion of all Dutch doctors, the government of Indonesia has given Australia "the missionary opportunity of a generation," a British medical missionary says.

Dr. G. Keys Smith, superintendent of St. Andrews Mission Hospital in Singapore, said, "Indonesia is the most important area in which the traditional Christian medical work can be carried on."

Dr. Smith noted, however, that far more Christians are now engaged in medical work in government services or in private practice than in Church institutions, and the proportion is increasing.

This indicates, he stressed, the need for "a rethinking of the whole strategy of missions in relation to medical work."

"Missions," he explained, "must be willing to allow their staffs to be controlled by the Asian national Churches, not from the mission home base. They must also concentrate on areas which provide the opportunity for close personal care."

Favor Dropping "Walther"

Changing the name of the Walther League, youth organization of the Lutheran Church—Missouri Synod, is favored 2-to-1 in mail reaching the League's headquarters in Chicago.

The Rev. Elmer N. Witt, League executive director, said that no decision on changing the name could be made before 1961. All 4,495 League societies have been asked to discuss the possibility.

Those favoring a change of name suggest that "Luther" or a variation be substituted for "Walther." The League was named for Dr. Carl F. W. Walther, first president of the synod, and was organized in 1893, six years after Dr. Walther's death.

In Home Missions . . .

Plea for Co-operation

Lutherans in America have been called upon to abandon their traditional isolationism and work more closely with other Protestant denominations in establishing new churches.

The plea was contained in a statement entitled "Planning Together With Other Protestants" approved unanimously by the National Lutheran Council at its 41st annual meeting in Milwaukee, Wis. It will be forwarded for study to the eight Lutheran bodies affiliated with the council.

In urging adoption of the statement, Dr. H. Conrad Hoover of Chicago, executive secretary of the council's Division of American Missions, pointed out that 66 million Americans are not church members and that this number is increasing by more than a million annually.

By sharing information and plans, he said, "Christian concern as well as enlightened self-interest will prom denominations to avoid unnecessa duplication of effort" to reach all the unchurched people.

An aim of such planning, he sai would be "to prevent wholesale flig from the urban areas which now re resents a very serious responsibili for Protestantism." Another would to strengthen churches in rural are where dwindling membership and r sources have seriously hampered t effectiveness of church programs.

Dr. Hoyer assured the council th there was no intention to surrender a rights to new territories, nor to a sign areas specifically to other Prote tant groups as is done in some pop lation centers.

He explained the new policy ma lead to mutual agreement for a d nomination to delay establishing a ne congregation or locate elsewhere. Th final determination will rest, he sai with each church body on the bas of its understanding of its own r sponsibility in relation to the fac as shown by co-operative study.

Commenting on the statement, th Rev. Norman A. Menter of Berkele Mich., new president of the NL said, "The Lord does not expect us evangelize the whole world; He on expects us to do our part."

EASTER SEAL CHILD ACTIVE LUTHERAN —Six-year-old Philip Little of York, Pa., chosen national 1959 Easter Seal Child by the Society for Crippled Children and Adults, is an active member of St. Mark's Lutheran Church in his home town. He is shown with his pastor, the Rev. Luther A. Gotwald, Jr. Crippled from birth, Philip attends Sunday school and church regularly and even sings in the children's choir. The Easter seal campaign, which provides treatment and rehabilitation for children like Philip, opened February 27 and continues through Easter Sunday, March 29.

n New Guinea . . .

Largest Lutheran Mission

The world's largest single Lutheran ission, operating in New Guinea, exerienced in 1958 the greatest geoaphical expansion of any twelve onths in its 73-year history.

This was revealed by Dr. John Kuer in his president's report at the en-day annual conference of Luthern Mission New Guinea, attended by ver 200 missionaries and delegates of ne indigenous Church.

New mission stations were estabished, he said, in no less than seven ountain districts of the island's vast, lmost unexplored interior, which is aid to contain some of the most rimitive people of the 20th century.

The forested highland areas are beng rapidly opened for travel and ettling by the government of the teritory, which is an Australian manate under the United Nations.

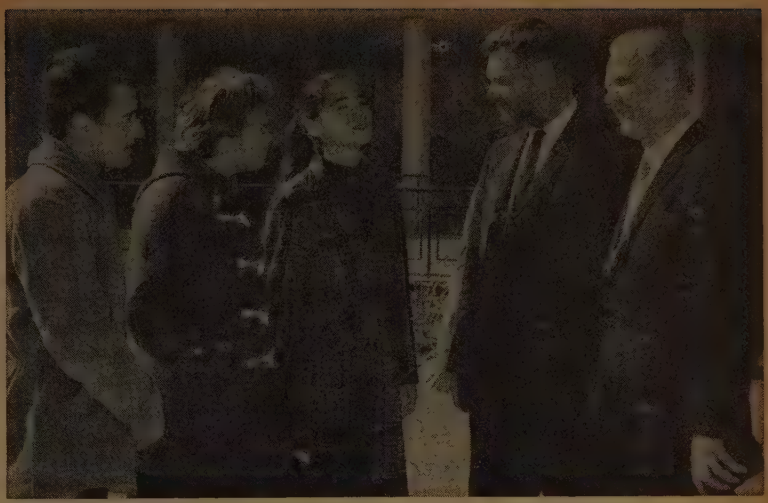
As a result, baptized membership f the Lutheran Church of New uinea—which was formally organzed only three years ago—rose ten r cent last year, from 180,000 to bout 200,000, in an area whose total opulation is 634,000.

The new districts entered under the ission's 1958 expansion program one have enabled it to reach at ast 50,000 aborigines who have never efore heard Christian teaching, timated the Rev. Willy Bergmann Neuendettelsau, Germany, senior issionary in the New Guinea highnds. Another estimate placed the opulation of those districts at 80,000.

The mission, which was started by ermans in 1886, is now a joint unertaking of the American Lutheran hurch, the United Evangelical Luheran Church of Australia, and the eipzig and Neuendettelsau Mission ocieties of Germany. The Department World Mission of the Lutheran orld Federation participates by proding funds, but not personnel.

Of the more than 250 men and omen on its missionary staff, about per cent are American, 25 per cent ustralian, and 30 per cent German.

e 1959 operating and building budts for the Lutheran work in New uinea total more than $620,000, of hich LWF/DWM is contributing er $200,000.



LUTHERAN PASTORS IN MID-EAST—Dr. Reuben Youngdahl (with beard) and Dr. A. W. Arthur (right), two Minneapolis Augustana synod pastors, are shown conversing with students during a visit to the campus of Hebrew University in Jerusalem. The two clergymen were on a seven-week tour of the Middle East, Russia, and Africa.

Dr. Kuder, who is also bishop of the indigenous Church, noted that in some areas where no stations were established last year, New Guinean evangelists had gone in earlier and done preliminary work. In other areas, however, the work was begun with dramatic suddenness when the government made them accessible to non-indigenous people.

For example, three days after official announcement that the Kagua River valley was open to occupancy, six missionaries and several dozen New Guinean evangelists trekked in over mountain trails to start work among aborigines hitherto unreached by the Gospel. A site for a mission center was chosen and the evangelists dispersed to settle in the villages and begin teaching and preaching.

New Service Center

First Lutheran Church at Newport, R. I. will join with the Lutheran Service Commission in providing a Service Center for sailors at the Newport Naval Base.

The program will begin when the initial phase of a building project is completed sometime in the summer of 1959.

A survey conducted a year ago showed that there were some 1200 Lutherans in the Newport area. The majority of these were military personnel and their families.

Reds Attack Lutherans

The Communist council of Chemnitz District, in the Soviet Zone, has launched a sharp attack against the Lutheran Church of Saxony, accusing it of "political activities" directed against the East German Republic.

In a message to the Church's leadership, the council warned that "a continuation of this policy cannot be tolerated any longer and necessary measures will be taken if the Church proceeds on its NATO course."

The council particularly lashed out against a recent declaration of the Saxony Church which was read from all pulpits. "According to the official authorities," the declaration said, "socialism means materialism, and materialism means atheism. Atheism is the rejection of God. As long as socialism in our country is to be interpreted in that way, all of us, young and old, are confronted with the decisive question of whether to profess to God or to deny Him."

"God knows today the hour when He will take this burden from us," the declaration added.

This statement, the Communists charged, was "a hardly veiled appeal to hope for the day of a counter-revolution and an atomic war, and thus a provocatory violation of the East German law for the protection of peace."

Nic Otte in New South African Post

The Rev. Johannes Nicholai Otte, better known to his many friends in America as Nic, has been appointed to a new responsible position in the Union of South Africa. Under the auspices of the Lutheran World Federation, he will organize the second English-speaking congregation in South Africa. It will be located in the city of Durban.

Besides the Africans in the Union of South Africa, there are large colonies of white people. Many of them are English or German, but the majority are Afrikaans. The official languages of the Union of South Africa are English and Afrikaans.

The Germans settled in communities where they could continue their church and mission relationship. German-speaking churches have therefore been organized and have done effective work among the German-speaking people down through several generations. However, the time has come when the young people are ceasing to use the German language. There is intermarriage with those who do not understand German. In short, the situation in the Church is similar to that which existed in the United States about fifty years ago when Norwegian and German were commonly used as the only languages of preaching and instruction in our Lutheran churches in the United States.

In order to minister to the white people, our missionaries began English services in their homes. However, their homes soon grew too small for the congregations, and the need for English and Afrikaans services was referred to Lutheran World Service, which has assumed the responsibility of supplying and supporting pastors for this work.

The first congregation to be organized under this new program was in Odendalsrus in the Orange Free State mining area.

Besides ministering to the white community in South Africa, it is hoped that this new program will bind the various nationalities and groups together and work toward a unified Lutheran work and organization.

Pastor Otte was born and raised in the Union of South Africa and is a citizen of that country. He is a graduate of Luther College in Decorah, Iowa, and Luther Theological Seminary in St. Paul. He returned to South Africa as a missionary in 1931, and has been serving as missionary among the Zulu people since that time. He will be serving on loan to the Lutheran World Service for this specific assignment, and will retain his missionary status in our Church.

Church-of-the-Month . . .

Prince of Peace, Phoenix

Out near "Camelback" Mountain, in the northeastern section of Phoenix, Arizona, a new church is under construction which has been chosen as the March, 1959, "Church-of-the-Month."

Prince of Peace Church has already been nicknamed "The Kite Church" by the members of the congregation and community because of the unusual kite-shaped side walls of its modern first unit.

OREGON CHURCH REMODELED — An eight-foot handhewn cross stands out above the new altar of Fir Lawn Church, Sweet Home, Oregon, which dedicated new furnishings recently. Improvements made in the past few months include tinting of the chancel windows, completely new furnishings in the chancel, and additional pews. Dr. H. L. Foss, president of the Pacific district, officiated. The Rev. E. Duane Tollefson is pastor.

Services were begun by this ne home mission congregation in Octob 1957, under the leadership of the Re Philip Gangsei, formerly of St. Charl Minn. Since that day the congreg tion has had a substantial growth membership.

Phoenix, located in the "Valley the Sun," has for many years been mecca for winter tourists. But with the last decade it has also become major industrial center of the Sou west. Present population of the c is 200,000. Prince of Peace is t third ELC congregation to be esta lished in Phoenix within the last years.

The first unit of Prince of Pea Church will seat 300 persons for wo ship services and provides two offi and 700 square feet of Sunday sch space. Located in the warm climate Phoenix, it is air-conditioned, of cour Friends of home missions who co tribute through the Church-of-th Month club in March will have a pa in this newest ELC congregation Arizona.

Churches

Owatonna, Minn.—The 40th an versary of Trinity Church, the R Olin Fjelstad, pastor, was celebrat February 8. New altar furnishings a a stained glass window were also de cated on that day. Dr. E. C. Reine son, president of the Southern Min sota district, officiated and preach at morning worship services. Carvin stonework, and glasswork in the ch cel depict significant events in Old and New Testaments. The n furnishings and artwork were design by Mr. LeRoy Gaarder, architect Trinity Church.

Amboy, Minnesota — Jackson L Church, the Rev. Earl V. Peters pastor, burned the mortgage on 10-year-old church at services month. Speakers were the Rev. G. Odegaard, assistant to the presid of the Southern Minnesota distri and the Rev. Lester Petersen, who pastor of Jackson Lake Church wh the new structure was erected.

Rake, Ia.—Zion Church, the F Hilmar Mostul, pastor, recently h a mortgage burning ceremony celeb

EW CANADIAN CHURCH—Bawlf urch, Bawlf, Alta., Canada, shown here, s recently dedicated. The new brick and cco structure, valued at $65,000, seats 5 people. In addition there are Sunday hool rooms, an office, kitchen, and parish ll which can be used for overflow space. onfirmed membership of the parish is 0. The Rev. A. Tysseland is the pastor. eakers at dedication festivities included e Rev. C. Pearson; Mr. G. Loken; and e Rev. J. S. Stolee, former pastor of the rish. The Rev. C. E. Lund conducted ded-tory rites.

g the payment in full of the indebt-ness on the church and parish house ilt in 1952. The Rev. Richard Hol-que, who served the church at the e of building, was the guest speak-The congregation also voted at its ent annual meeting to loan credit to alvary Church, a home mission con-egation in Fort Worth, Texas.

Bloomington, Minnesota—Christ the ing Church, the Rev. Milo Engle-d, pastor, celebrated its third anni-rsary in February with the dedica-on of the second unit of its four-ge building program. Dr. E. C. inertson, president of the Southern innesota district, conducted the rite dedication. Speaker at morning an-versary services was Dr. Philip S. ybvig, the ELC's director of home issions. Cost of the new unit is 30,000. Christ the King was or-nized in February, 1956, and now s a membership of 400 families with 0 children in the Sunday school. he new unit includes an auditorium ating 450, four classrooms, three fices, a nursery, and a choir room.

To Study Kierkegaard

A St. Olaf College professor of philosophy, Dr. Howard Hong, is in Denmark to start what could develop into an 18-month research program overseas.

He was awarded a $4,650 grant from the Rockefeller Foundation last April to help subsidize research on the social-political thought of the 19th century Danish philosopher, Kierkegaard.

For the project, he was granted a leave of absence from St. Olaf with further financial aid, and will probably return to the Northfield, Minn., school in the fall of 1960.

Much of the groundwork for this research has been completed in Northfield during recent months while Dr. Hong maintained a lighter classroom load at St. Olaf. The Denmark trip will enable him to explore original writings and confer with some of the country's leading philosophers.

Two Colleges Honored for Alumni Support

Two colleges which will be part of The ALC of 1961 were honored recently for "distinguished achievement in the development of alumni support."

They are Texas Lutheran College, Seguin, Texas, an institution of the ALC; and Luther College, Decorah, Iowa, of the ELC. The awards were announced at a Kansas City meeting of the Association of American Colleges, and sponsored by the Alumni Council of the AAC and the United States Steel Foundation.

There was a $1,000 cash award to Texas Lutheran. No monetary award was announced for Luther College.

Studies in Washington

A 20-year-old St. Olaf College junior who hopes to carve a career in international relations undertakes a first-hand study opportunity this month.

Richard Wilson of Clarion, Iowa has been named as the St. Olaf candidate for the Washington Semester Plan in Washington, D. C. He is on unofficial leave of absence from St. Olaf to attend American University and study on-the-scene government functions.

Nearly 100 colleges have student representatives at American University in a joint educational venture. From February until June they will conduct extensive field trips, hear talks by government officials, attend seminars on foreign policy, and observe all branches of the federal government in action.

But in addition, students enroll for a normal load of other courses like English, French, economics, and sociology. They can also write an extensive research paper on some personal observations in government and earn credit for still another course.

Richard has been majoring in political science and history at St. Olaf and plans to return to the Northfield school next year when he is a senior.

PLC Choir Tours

The Pacific Lutheran College "Choir of the West," under the direction of Prof. Gunnar J. Malmin, will make a 16-day concert tour of West Coast cities in March.

Their schedule is as follows:

March 6 Milwaukie, Ore.
March 7 Klamath Falls, Ore.
March 8 Lodi, Calif.
March 9 Patterson, Calif.
March 10 Santa Ana, Calif.
March 11 Long Beach, Calif.
March 12 San Diego, Calif.
March 13 Los Angeles, Calif.
March 14 Covina, Calif.
March 15 Hawthorne, Calif. (aft)
Glendale, Calif. (night)
March 16 Fort Ord, Calif.
March 17 Palo Alto, Calif.
March 18 San Francisco, Calif.
March 19 Santa Rosa, Calif.
March 20 Eureka, Calif.
March 21 Eugene, Ore.
March 22 Albany, Ore. (aft)
Portland, Ore. (night)
March 24 Tacoma, Wash.
(Homecoming Concert)

Science Aid Received

Officials of the Esso Education Foundation in New York have announced that St. Olaf College would share in their 1958-59 grant program which totals nearly a million and a half dollars.

Foundation chairman Eugene Holman released details of the grant in a letter to St. Olaf President Clemens M. Granskou. Enclosed was a $3,000 check.

"We hope," Mr. Holman wrote, "that you will allocate this contribution for use by one to three departments of sciences for expenditures not included in their budgets."

The foundation official suggested that the grant might help defray expenses of staff members attending scientific meetings, purchase special laboratory equipment and books, or help finance research projects by staff and students.

Sportsmanship Trophy

Mrs. T. C. Douglas, wife of the Premier of Saskatchewan, presented a new trophy to Luther College, Regina, Sask., in a special ceremony following a recent morning chapel program.

Last year Mrs. Douglas, whose daughter is a graduate of Luther College, attended the Luther College Invitational Basketball Tournament and was impressed by the fine sportsmanship throughout all the games. Although trophies are presented the winners of the Tournament she felt that there should be a trophy to recognize sportsmanship of players, managers, coaches, and cheerleaders associated with a particular team.

This trophy will be presented at the 7th Annual Luther College Invitational Basketball Tournament in February and will be known as the John Chomay Award. Leading teams from Edmonton, Regina, Winnipeg, Saskatoon, Moose Jaw, and North Dakota have accepted invitations to the tournament, which has become a major collegiate athletic event in Western Canada.

People

The Rev. Robert L. Daehlin has been discharged from active duty as an Air Force chaplain and is the new pastor of Trinity and Calvary Churches in Spooner and Minong, Wis. This parish was formerly served by **the Rev. Byron Nelson,** who has retired and is living in Madison, Wis.

DAKOTA CAPITAL CHURCH BUILDS—Shown above is the new $125,000 educat unit dedicated recently by Lutheran Memorial Church, Pierre, S. Dak. The new c struction includes an auditorium and kitchen on the ground floor and fifteen cla rooms and office space on the first floor. The Rev. E. O. Gilbertson, president of South Dakota district, conducted the dedicatory rites and preached the dedicat sermon. The Rev. Robert W. Ellison is the present pastor of Lutheran Memorial Chur

Walter A. Person, treasurer of Augustana College, Sioux Falls, S. Dak., has been named in the 1959-60 "Who's Who in American Education." He has been in his present post since 1940.

The Rev. Sander Tollefson is serving temporarily as pastor of Grace Church, a new home mission congregation in Newcastle, Wyo.

The Rev. Henry Ericksen has resigned as pastor of First Church, Northridge, Calif., to accept a call to organize a new congregation in Rolling Hills, Calif.

The Rev. Jacob A. Lien has resigned as pastor of St. Mark's Church, Madison, Wis., and has accepted a call to establish a home mission congregation in the Memorial Bend area of Houston, Texas. He will begin his new work about April 15.

Obituaries

The Rev. William K. Naeseth died August 31, 1958 at Rochester, Minn. at the age of 70 years. He was born at Decorah, Iowa, July 7, 1888. He was graduated from Luther College and Luther Seminary. He was ordained into the ministry in 1912. He served as pastor of Zumbro Church, Rochester, Minn. for one year and a parish at Orfordville, Wis., for two years. He then spent a year in graduate study at Columbia University and receiv an M.A. degree in 1915. He return to Rochester and served Zumb Church until 1922. At that time accepted a call from the Departm of Charities of the ELC to serve a chaplain in the medical institutio of Rochester. He served in this capa ty until his death. Mrs. Naeseth d in 1924. Survivors include one dau ter.

The Rev. Clarence L. Lee died J 22, 1959, at Pulaski, Wis., at the a of 64 years. He was born Septem 5, 1894, in St. Paul, Minn. He w graduated from Luther College a Luther Seminary, and was ordai into the ministry in 1920. He ser parishes in Redfield, S. Dak.; Roch ter, Minn.; Caledonia, Minn.; and L sor and Pittsfield, Wis. He was m ried in 1920 to Letta Fjelstul, who d in 1946, and to Alma Burke in 19 Survivors include his wife and f sons.

Albert Hagen, administrator for Northwood, N. Dak., Home and H pital, died December 20 at the of 69 years. He was born in No wood on October 25, 1889. He wa life-long member of the ELC Chu in Northwood and had been in administrative post at the home 27 years.

hanges of Address for ELC Pastors

Harry S. Babington, 1026 E. 5th St., oscow, Idaho, 1-15-59
A. L. Edmonds, 10504 Sunrise Dr., Bothell, ash., 1-25-59
K. O. Graves, 1420—So. 6th St., Brainerd, nn., 1-15-59
E. E. Hoff, Chester, Iowa, 2-1-59
John Hopp, Box 101, Newell, South Da-ta, 2-1-59
E. A. Jacobson, 449-9th Ave. N., West nd, Wis., 1-1-59
Robert G. Johnson, Harlem, Mont., 2-11-59
Harris Kaasa, Nordstrand Veien 12, Nord-and, Oslo, Norway, 1-15-59
A. J. Knutzen, 470 "B" St., Lebanon, egon, 2-1-59
Edw. Livingston, 907 Dewey Ave., Bemid- Minn., 1-1-59
R. E. Larson, 318 E. 6th St., Casper, yoming, 1-15-59
Raymond A. Olson, 5153-30th Ave. So., nneapolis, Minn., 12-20-58
J. N. Otte, Box 99, Eshowe Zululand, Un. S. Africa, 1-9-59
Thor Sigmond, 2143 Gulf to Bay Blvd., earwater, Fla., 1-13-59
Everett W. Savage, 36, Lane 84, Lung 'uan St., Taipei, Taiwan, 1-9-59
Gordon V. Tollefson, 306 Clark Ave., Bill-s, Mont., 1-12-59
E. S. Tollefson, 2501 Barnett Road, Med-d, Oregon, 1-15-59
Woodrow W. Wilson, Clark, South Dak., 1-59
Earl C. Ericksen, Galata, Mont., 2-1-59
F. L. Grout, 1555 E. Florida, Hemet, Cal., 1-59
Leon O. Holtan, Lanesboro, Minn., 1-18-59
Obed J. Nesheim, Luther College, Decorah, wa, 9-1-58
M. E. Nesse, 8501 Steilacoom Ave. S. W., coma 99, Wash., 2-1-59
Sander Tollefson, Box 127, Newcastle, yo., 1-27-59
Luther S. Borgen, 324 Taft St., Stoughton, s., 2-3-59
Howard T. Cole, Hq. 4th Missile Bn., th Arty (Nike), Van Nuys, Calif., 2-13-59

Donald D. Danielson, 3rd Bn., 6th Mar. 2nd Mar. Div., FMF, Camp Le Jeune, N. C. 2-13-59
Arnold A. Gregerson, Hq. 825th Combat Support Group, Office of Base Chaplain, Little Rock AFB, Jacksonville, Ark., 2-13-59
D. R. Headland, 501 N. 4th St., Tacoma, Wash., 1-13-59
Curtis G. Johnson, 4080 Air Base Group, Laughlin AFB., Texas, 2-13-59
Percy L. Larson, Lanesboro, Minn., 2-27-59
Edw. Roe, Hq. Sq. Sec., 801st Combat Support Group, Lockbourne AFB., Columbus, Ohio, 2-13-59
Paul H. Running, MSTS—USNS James O'Hara, TAP-179, FPO San Francisco, Calif., 2-13-59
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Announcements

Wanted: Kretzmann's Popular Commentary of the Bible, N. T. Vols. 1 and 2; O. W. Sougstad, Rt. 6, 724, Fort Worth 18, Texas.

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Preaching Missions—March

Allen Lee:
1-5 Minneapolis, Minn.-Ascension Luth. O. D. Thompson, Pastor
15-19 Starbuck, Minn. N. O. Dversdal, Pastor
22-26 Minneapolis, Minn.-Calvary Luth. E. A. Gjelten, Pastor

H. O. Egertson:
5-10 Scarville, Iowa L. E. Bakke, Pastor
16-17 Minn. State Welfare Conference St. Paul, Minnesota

Carl Opsahl:
8-12 Calgary, Alberta Arne A. Berstad, Pastor
15-26 Saskatoon, Sask. Raymond Olson, Pastor

A. H. Mjorud:
1-12 Everett, Washington Milton Nesse, Pastor
15-22 Billings, Montana Gordon Tollefson, Pastor

P-T-R Missions

1-5 Atlantic Circuit
Evangelism Staff Participating:
Conrad M. Thompson, Oscar Engebretson and Mars Dale
8-12 Blue Earth-Albert Lea Circuits
Evangelism Staff Participating:
Conrad M. Thompson, Oscar Engebretson and Mars Dale
15-19 Yankton-Vermillion Circuits
Evangelism Staff Participating:
Conrad M. Thompson, Oscar Engebretson and Mars Dale

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The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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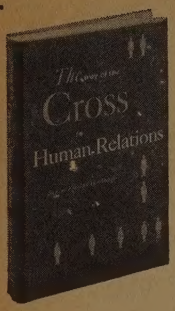

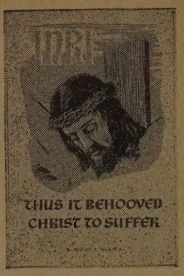

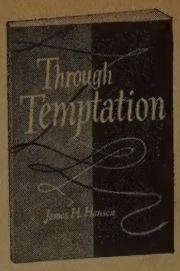

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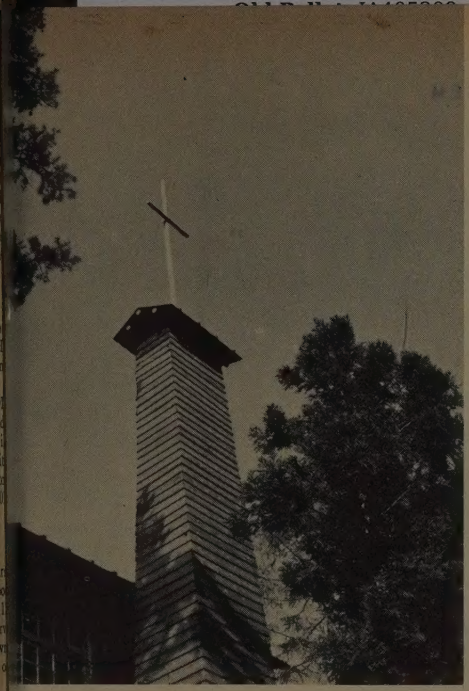

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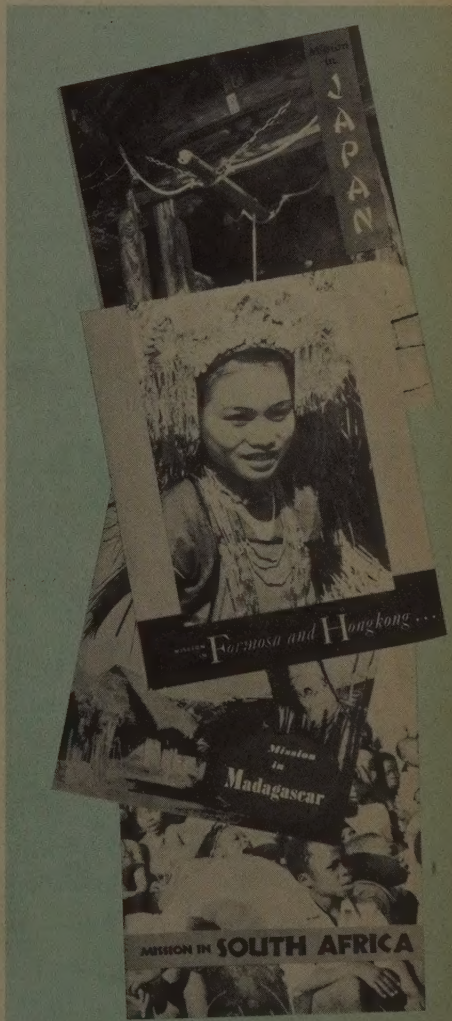

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Lift up your heads, ye gates of brass,
Ye bars of iron, yield,
And let the King of Glory pass,
The Cross is in the field;
That banner, brighter than the star
That leads the train of night,
Shines on their march, and guides from far
His servants to the fight.

Though few and small and weak your hand
Strong in your Captain's strength,
Go, to the conquest of all lands;
All must be His at length.
Uplifted are the gates of brass,
The bars of iron yield;
Behold the King of Glory pass:
The Cross hath won the field.

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